

The Brethren Evangelist,

THE BRETHREN CHURCH PAPER,
Ashland, Ohio.

An Article We are Proud Of.

Elsewhere in this paper is an article entitled, "Prune your Thoughts and Words," which is associated with a little history that may be understood by reading it.

The writer, instead of becoming indignant because his long article did not appear, accepted our explanation with gratitude, and went to work at once to remedy that which did not seem the best to us, and has sent in five articles, which occupy just five pages of common note or letter paper. Each one is a full meal for the mind, and will be given to our readers.

Brother Martin is a Christian.

Lovers of Themselves.

One of the characteristic marks of the last days is that men shall be lovers of themselves. Self-esteem and self-reliance are excellent qualities of character; but in these days they are greatly abused by many. He is, indeed, a great man, who rises above personal considerations, and devotes his energies and influence in developing works of virtue and righteousness, looking for his reward when he shall appear in the presence of Him who possesses all riches.

Life is a training school. We are placed here with many deficiencies and excesses in organization, exposed to the influence of an evil power, and allowed to direct, in spheres where our Creator has placed us, our own being in matters bearing on destiny. The Scriptures are the mind of God opened to our comprehension and exposed to our investigation. They delineate the nature of Heaven's society, that we may be able to understand it and create within our own hearts loves and desires that will harmonize with the association of spiritual life.

Love of self is not found in the divine hand book of deportment; and the person who desires to approach the fullness of the heavenly character, must lift himself above the carnal nature that seeks to make self the object of supreme importance at every turn in the varied experience of mortal life; and sink into obscurity his own personality as a candidate for applause, fame and worldly glory.

Love Jesus!

A large party of the Lutheran Church in Denmark desire the liberty of rejecting certain practices of the church, such as infant baptism, infant communion, and ecclesiastical marriage, and other liberties. These progressive Lutherans are considered as being disloyal to the church by their conservative brethren.

The *Christian Cynosure*, published at Chicago, thinks that the phrase, "Christ's second coming" is not a scriptural phrase. It is not found in those words in the Scriptures, but the fact of a second coming is set forth in many places, and the phrase is a proper expression if it is a literary invention by man.

Send in any items of church news that may come under your observation. We have plenty of room for them.

The Church and Field.

We are receiving subscriptions to the College Record from appreciative patrons.

Bro. P. J. Brown starts on a mission the 5th of this month. He conceals his place of destination from us.

Brethren D. S. Cripe and John Nicholson were laboring in the field near Montpelier, Ohio, last week.

Bro. Z. T. Livengood, of Lanark, Ill., writes: "We are prospering slowly but surely; have good congregations and fair interest."

Brother Wilt, we notice, has been doing a good work in Virginia, and we are happy to note that he intends to continue in the field.

A brother writes this: "For God's sake don't do like the GOSPEL MESSENGER: report accessions three times as they have done in the case of—"

A sister in Dakota, residing where there are no Brethren, has sent an application all the way to Ashland, for membership in the Brethren church. We admire such heroism, especially in a cause so noble.

Elder John Nicholson, though well advanced in years, seems to have that well known vigor which has carried him through many campaigns, and by all accounts, he is doing efficient work in Indiana.

Bro. S. A. Leedy, of Montevally, Mo., writes that in his estimation a convention in the near future would be premature. He says the debt on Ashland College should be paid before the expense of a convention is incurred.

NORTH MANCHESTER, IND., Jan. 28, 1885.—I am now at this time holding meetings in this town. I hope when this meeting closes the Brethren at this place will have some good news to tell you. I expect to return to Iowa next Monday. JNO. NICHOLSON.

R. E. C. Rensch, of Covington, Ohio, under date of Jan. 20, says, We held our second business meeting at this place on the 17th, and brother E. S. Miller was with us. The business was done in much harmony. Our little church is in working condition, and we think that brother Miller can do a good work here.

We received a letter from Bro. Joe. Shumaker, formerly of Ashland, but now at Wilkshire, O. He laments that he cannot attend Brethren preaching where he now is and says if he could occupy his seat in the College Chapel on Sunday, he would feel all right. And we very much miss Uncle Joe.

The little church at Rosstown, where the meeting-house was dedicated a few weeks ago, is reaping an ingathering of precious souls through the assistance of Evangelist Mallott. We are always glad to hear of such news but are especially glad in this case on account of the peculiar circumstances of the church at that place. May God continue to prosper the work.

Bro. E. Hardman, of Cambridge, Indiana, in writing about a convention, says: "I think there are plenty of preachers, but at some of the places they have three and four and that is too many. We should have only

one and pay him so that he could devote his time to the work. If we had one to preach for us once a month, it would be very well at this time." By our Bureau of Correspondence we hope to supply such places that furnish us with information occasionally.

Prune Your Thoughts and Words.

The above suggests itself to our mind after reading a letter from the editor, informing us that some manuscript of ours contained too many words, for the value there was in it, to be published. We like to see this candor on their part; it makes us like them better.

Thinking that our fault is a common one, and that it is a troublesome one to those who occupy the responsible position of making a paper that will come up to a fair average, from our manuscript, we have promised that we will hereafter write only when we have something interesting to write, remembering that its most interesting feature is what we like in a sermon—briefness.

Are you a preacher, then prune your thoughts, have none but those bearing directly upon your subject; in presenting them to your hearers prune your words, using the simplest that will answer, and you will be saved the trouble of making after explanations, or the disadvantage of being misunderstood and consequently misrepresented. What can be said of the public speaker may with equal propriety be said of the public writer.

Are you thinking of some one, prune your thoughts. It thinking well of them, think thoughts of rare value; if evil, think very few thoughts.

Are you about to scold some one, then prune your words.

J. P. MARTIN.

Here is Progression.

DAYTON, O., Jan. 30, 1885.—The week following the assassination of President Garfield, a hole was burned in the roof of the Brethren church, on the corner of Jackson and Van Buren streets, Dayton, Ohio. Previous to that time we had service (preaching) every alternate Lord's day. Allowing one failure each year, left us a net total of twenty five services per year. Sabbath school, prayer-meetings, Scripture readings, and song-service, were not tolerated in the Brethren church by the leading German Baptist Brethren, as it was then considered as conforming too much to the world. I remember very vividly the answer received when our beloved elder was asked to permit us to meet each alternate Lord's day one hour earlier, to read the scriptures until time for preaching.

After the occurrence of the fire the cause was entirely abandoned; no preaching, no looking after the welfare of the members, no good shepherd hunting up the flock or caring for the lambs. We were then a part of the Beaver Creek congregation. March 7th, 1882, a petition was presented to that congregation assembled in regular quarterly council, at Zimmermanville, praying them to grant us a separate and distinct church organization. It was granted. April 20th, 1882, an organization of the first Brethren church in the City of Dayton, was effected. It was

christened the Dayton Church of the Baptist Brethren. Our organization was never declared illegal.

Two votes cast on that occasion were unanimous. One, to organize on that day; the other, to have J. W. Beer as Elder. What peaceful hours we now enjoy!

May 11th, 1884, the first Brethren Sabbath school in the city of Dayton, was organized; the Wednesday evening following, the first Brethren prayer-meeting was held in the same place. We now have three services every week.

During the year 1884, we held in the Brethren church 153 services; five members were received by baptism, and three by letter. Sisters Reese and Taylor were taken home to the spirit world.

"It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." "Bless the Lord, O my soul, and forget not all his benefits."

S. KIEHL.

Red Oak, W. Va.

AUSTIN, W. VA.—On Saturday after Christmas, brethren S. W. Wilt, of Berlin, Pa., and C. E. Glenn, of Terra Alta, W. Va., began a series of meetings at this place and preached in all fourteen sermons. They did their work in an able and workmanlike manner. There was a general friendly feeling manifested toward the church.

The Brethren went from here to Terra Alta, to commence a protracted effort near that place, and may success attend their efforts. We hope soon to see a detailed account of brother Wilt's meetings in W. Va. We shall long have pleasant recollections of our meeting at Red Oak, and with one voice we unite in saying, come again.

J. E. MATLICK.

From Northern Michigan.

SOUTH CUSTER, MICH.—We are alone here, as Brethren in the woods, three of us, my wife, son and self, and we feel somewhat lonesome. Still we have prayer-meeting every Thursday night, with the Free Methodists; they are a sociable people. But we have some of another class here who are for themselves only. These got one man through deception. He wore a mustache, but they said nothing about it until they got him in their church then they censured him until they drove him out again. Now he stands with us.

There is a good place here for the Brethren. We have a good country, good land. Land is cheap. We would be glad to have brethren to move in here and help us to build up a church.

HENRY SANDERS.

In Memory of Father and Mother Stuckey.

Samuel Stuckey was born in Snake Spring Valley, Bedford County, Pa., on the 19th of July, 1804, and emigrated with his parents to Stark County Ohio in 1811; and mother (whose maiden name was Catharine Burgart) was born in Morrison's Cove, Bedford Co., Pa., on the 16th day of May 1804. She moved with her parents to Stark Co., O., in 1814, and on the 19th of October 1826, she became the life-long companion of the above. They settled on a farm adjoining Grand-father Stuckey's farm, in Washington township, and there remained while they lived. The fruits of this union was eleven children, one of whom preceded them to

the Spirit World many years. There are ten of us yet, and all are living within a radius of four miles of the old home. All were recently called upon to stand around the dying couch of a dear, old mother there to behold the last quivering breath of one so dear. Yes, one who so often administered to our wants before we were able to care for ourselves.

They united with the church of the Brethren in 1857 and lived devoted Christian lives until death.

Their life was one of toil and labor, yet they always appeared cheerful and happy; kind and charitable to all, ever endeavoring to make all comfortable around them; always ready to assist their neighbors in time of need. This we feel safe in saying, they had not an enemy in this world when they left it.

Father died on the 19th of September, 1882, at the age of 78 years and two months, and mother died on the 12th of January, 1885, aged 80 years, 7 months and 26 days. Both lived to a good old age. They lived together as husband and wife nearly 56 years; yet impressive thoughts come up as we reflect upon the past, and go back to childhood's days, when that large family of children would all gather around the hearthstone of that dear home, with a kind father and mother at the head. But thanks be to God we are not without a hope; for from their lives and conduct, we have every reason to believe that they have safely landed on the sunny banks of eternal deliverance; and the thought is a happy one that it is our privilege to meet them in that World of Bliss where we may unite and join that angelic host, in singing praises for evermore.

Mother lived to see all her children members of the Church. She leaves thirty-six grand-children and seven great grand-children. Six grand-children are in the eternal world.

Mother's remains were followed to their last resting place on Jan. 14th, by a large concourse of friends and neighbors. She was buried at Freeburg, where our much esteemed brother in Christ J. A. Clement held forth the word of life to a large and attentive audience, from the words I have fought a good fight, I have finished my course, etc., 2 Timothy, 4:7, 8.

Father was an uneducated man; but as far as he was known he was noted as having an extraordinary memory. He could tell day and dates of anything of any note that had transpired, even as far back as fifty or sixty years. He was very energetic in his pursuits in life, and was strictly honest.

S. B. STUCKEY.

In Memory of Wm. Newell.

On January 17th, 1885, at 10:30 a. m. the bell on the Brethren church at Jones Mills, tolled the knell which informed the waiting audience of the approach of a funeral procession. Slowly and sadly they followed the hearse which bore the remains of brother Wm. Newell, of Champion, Fayette county, Pa., to the church where the funeral service took place. A large congregation had assembled to pay their last respects to the departed one. The occasion was improved by Elders Baumgardner and Bennett. The former preached a discourse from Psalms 37:37, "Mark the perfect man." &c.

The deceased was a native of Mt. Pleasant Tp., Westmoreland Co., Pa. Was married twice; his second wife survives him. Several years ago he moved to Saltlick Tp., Fayette Co., Pa., where he was engaged in the milling business until his death, which occurred very suddenly on the 15th inst. He went to his mill in his usual health to visit his son, who is a partner and runs the mill. From the mill he visited the store, then came to his dwelling where he died in a few minutes, aged 60 years, 10 months and 26 days. He was loved and respected by all who were acquainted with him. He was very kind to the poor, and in the milling business he was enabled to do them much good. It is said he never turned away empty, who would do right, though they had no money to pay for flour. He was noted for his charity, hospitality, tender-heartedness and conscientiousness. Many were his words of sympathy and encouragement to those who were afflicted or had heavy burdens to bear. He was much concerned about the welfare of the Brethren church, and gave some very wholesome advice. He was identified with the German Baptist church, yet his sympathy and interest was with the Brethren.

In his death the community has lost one of its best citizens, and his family have lost a kind and generous husband and father.

W. A. HARMAN.